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THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

PRESIDENT HEBER J. GRANT, Editor; MILTON BENNION, Associate Editor; WINDELL J. ASHTON, Manager

Theological Speculation

MILTON BENNION

It is reported of a well known preacher that he began a sermon with the remark: "I shall now elaborate on some things the Lord has touched on lightly." Unfortunately it is an all too common practice in some of our adult classes for members to do this and that without giving due notice, as did this honest preacher. In fact much time is dissipated in some of our classes discussing questions that, insofar as available scriptures are concerned, the Lord has not touched on at all.

A little child is sometimes given to asking questions that no one can answer. Adults who do this and who attempt to answer these questions have evidently misconceived the meaning of that saying of Jesus: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

It is the responsibility of the Sunday School to teach as a foundation for the religious life the fundamentals of theology as revealed—faith in God, the plan of salvation and human destiny. It should, however, be ever in the minds of both teachers and students

that the restored gospel is a very practical one. The question that should be uppermost in the minds of all is: What are we to do about it? A major objective of Sunday School work is to bring about improvement in individual, family, and community life. This was the chief concern of the parents' class which was replaced some years ago by the Gospel Doctrine class. Is the change in attitude and activities so often observed in these adult classes due to introduction of the word "doctrine" in the class title, or may we discover other explanations? Some people may use the new title as a pretext for abstract, speculative discussion; there is, however, no justification for this. Gospel Doctrine properly includes principles relating to every-day practice of the teachings of Christ. Study of these principles should lead at once to improvement of the character of the individual and to better family and community life. If it does not do this, teaching and study have failed of their purpose.

It is, of course, easier to indulge in discussion that calls for no action. This may be a reason why theological speculation is so popular. It gets adults, for the time being, away from the real world with which they are concerned week days, a method of escape from reality, as it is called in mental hygiene. It is, of course, one way of resting from the labors and responsibilities of the week. It may even be regarded as a form of recreation; but from a religious point of view it may properly be regarded as one that should be tabooed on the Sabbath Day. We have observed speculative theological discussions in Sunday School adult classes and Priesthood classes that were as unrelated to practical religion as would be a discussion of the fourth dimension of space.

The Lord's prayer should teach us that it is very proper that we should with great faith and reverence call upon our Heavenly Father for assistance in the

practical affairs of life, and that to be effective we must face with courage and determination the task of helping to establish the Kingdom of God on earth. The conduct of classes in religion should conform to this ideal.

An Aspiration

Out of the upward reaching heart of man have grown dreams and vision and ideals. Often man has used his skill to make his dreams come true. However close to them he has approached, his upward reaching heart has gone on dreaming of things higher still, which he cannot attain.

From the nature of man's spirit we know that perfection is a goal that runs swiftly before us, but always evades us. While we struggle to grow, we live in imperfection. Our aspirations, though never attained, gauge and measure the quality of the soul more than all of its mistakes and failures.

Hence, to look out upon the astonishing universe with eyes unblinking and face unblanched; to ignore no truth and fear no facts; to build high hopes upon a firm foundation; to forgive without demanding apology; to keep affection in spite of misunderstanding; to set our thought upon the things of value, and spend our strength in the fulfilling of noble purposes; to reverence the good intentions of others rather than censure their errors; to be alert to nature's pageantry, though we dwell amid the city's clamor; to get the most out of life by right living, and give the most we can back to the world; to be sincere, faithful to responsibility, cherishing honor above indulgence, and service above gain; to be guided in our conduct by the shining angel of Intelligence, and not by the gaunt spectre of Fear; to approach our last hour with the calm of a philosopher and the gentleness of a saint; to leave the world enriched by a treasury of kind deeds and a memory of love — this is an aspiration; this is an ideal.

—From *Sunshine Magazine*. Source Unknown.

Conversions THROUGH THE BOOK OF MORMON

JOHN HENRY EVANS

IV In England

John Wells and Arthur Winter were two boys whom everyone looked upon as twins, though they were not in any way related. They lived in Nottingham, England.



JOHN WELLS

Born there about the same time, they played in each other's back yard, went to the same school, attended the same church (the Church of England), and later,

when it came time for them to go to work, they got jobs in the same lace factory, where they received many promotions.

Only once in seventeen years were these "twins" separated for any length of time. That was when Arthur left Nottingham and went, with his parents, to live in another town. But he returned, and when he did so, he resumed his old job at a desk opposite John's. It was a happy reunion. He had changed, however, in one respect, for meantime he had become a Mormon.

Now, the Mormons, unfortunately, had a bad reputation in Nottingham, as indeed they had everywhere else. This was because they were not known for what they really were. In that city, though, there was a flourishing branch of the Latter-day Saints, but they were taboo to such fastidious persons as John Wells. And so Arthur kept his connection with the Mormons a deep secret for a time from his friend.

But he cautiously fished for John's opinion on the subject of the new faith. He would drop hints—which his companion did not understand. For instance, one morning he nonchalantly tossed on to John's desk a recent copy of *The Deseret News*, a Mormon publica-

tion in Salt Lake City, with the remark, "There's a paper from America. Look it over and tell me what you think of it."

John picked up the paper, looked at the heading, saw that it was from Utah, where the Mormons lived, and tossed it back, with only a grunt of disapproval.

It finally leaked out, however, that Arthur was a Mormon. That had come about through his persistent refusal to attend church any more. John was very much shocked. The incident came nearly disrupting their friendship.

Time passed, and John became sick. He had a bad case of pernicious anemia. The factory owner thought John ought to take a two weeks' vacation, with pay, and go to the Isle of Man. And that is what John did.

On the beach there, one morning early, he thought he would like to read. So, reaching into his carpet-bag, he pulled out a book. It was the Book of Mormon! Someone had played a practical joke on him. Nothing daunted, however, he began to read it.

Now, the Book of Mormon is not couched in the best English in the world. This is because Joseph Smith was not a school-trained man and knew little of the graces of composition at the time of his translation. And John was somewhat hypercritical in matters of language. So he threw down the volume in disgust.

As he did so, however, he says he heard a voice saying distinctly, "Read the book!"

He looked around, to see who it was that spoke.

Not a soul was in sight. He was alone.

Obediently he picked up the volume once more, with exactly the same result, and again he threw it down in disgust.

Thereupon the same voice spoke a second time, "Read the book!"

A third time he took up the volume. But instead of beginning with the first page, as he had done the other two times, he opened it at random to one of the last pages. And this is what his eyes fell upon:

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

It was the word "not" here that struck him, he says. It was a challenge to his sincerity in religion, to his faith in Christ, to his inherent love of truth.

He read the book from cover to cover.

When he returned from his enforced vacation, he looked up the Mormons and was baptized.

That is the first half of John Wells's story. The other half is equally interesting.

One of the teachings of the Mormons in those days was the idea of "gathering." In foreign countries converts were supposed to go

to "Zion," which was then in Utah. Already Arthur Winter had gone to the City of the Saints, and was corresponding with his friend in England. And so John, too, got the "spirit of gathering," as the phrase went in those days, and told his employer about his intention to emigrate to America.

By this time, it should be said that he had meanwhile married, and the couple had two children.

The owner of the factory labored with his employee to get him to stay.

"John," he said, "I'll make you a proposition. Stay here and I'll let you name your own salary; I'll build you a house to cost whatever you say and in any part of the city; and on top of all that I'll give you an eighth interest in the business. What do you say?"

John said, "No!"

In Salt Lake City he stayed with his friend Arthur, who had emigrated sometime previously, till he could get a job. Arthur, an expert stenographer by this time, had a good position.

Day after day, month after month, John walked the streets, inquiring everywhere for work—no matter what. It was not generally known that he had occupied a high position in the Nottingham lace factory, for John Wells was a very modest man.

At long last he got a job at a shoe factory. It was putting polish on shoes after they had been made and were ready for sale!

But he took it. The job brought him in something.

Later he got work in another place as a bookkeeper, for he had studied accounting, in which he was expert.

From one position of honor to another he rose steadily, till, when he died not long ago, he was one of the Presiding Bishopric of the Church.

Thus John Wells proved that his conversion to Mormonism was genuine. He made what is called in religious circles a "sacrifice" for his convictions—the final test of sincerity and genuineness.

Solace Song

Minnie I. Hodapp

When solace sweetens sorrow
And sanctifies life's ill,
Faith in a kind tomorrow
Joy's essence doth instill.

When solace sweetens sorrow
And mitigates grief's gloom,
Dark clouds a radiance borrow,
Hope-flowers brightly bloom.

When solace sweetens sorrow
A fair-soft-plumaged dove
Makes dear each dawning morrow
On wings of peace and love!

Pioneers of Southern Utah

WILLIAM R. PALMER

Anson Call

In the annals of Mormon history there is one man like a Paddy's flea who swarmed all over the territory. His name bobs up in the most surprising places and at widely differ-



ANSON CALL

ent points of the compass. He joined the Church in 1834, was whipped by mobs in Missouri in 1845 and came to Utah in 1848 settling at Bountiful in Davis County where

he became Bishop the next year.

In October 1850 he was chosen by George A. Smith to be Captain of the first fifty wagons in the caravan which the Apostle was leading south to settle the newly created Iron County. In that capacity Call drove the first settlers' wagon on Center Creek and founded, with the rest of the company, the city that was later called Parowan. He put the first irrigation dam in Center Creek.

One year later, October 1851, he led the first settlers to Filmore and put the first irrigation dam in Chalk Creek. He was sent from there to Carson Valley in Western Nevada and helped to found the old Mormon Carson City. In October 1856 we find him driving one of the first rescue wagons that reached the perishing Hand Cart Company out east on the Platte River. In 1864 he was sent by the Church and the merchants of Salt Lake City to locate a site for a settlement on the Colorado River and to build a large warehouse to receive the cargoes from steamboats that were expected to ply the Colorado. He established Call's Landing at the mouth of the Virgin River. It is now submerged in the waters of Meade Lake.

It would seem that whenever President Brigham Young needed a

ready, resourceful, energetic man he sent for stocky, broad faced, pug-nacious nosed, dynamic Anson Call.

One incident in the Iron County expedition stamps Call as a man of decision and energy. George A. Smith wanted to bridge some of the bad streams they would cross so that companies that came after and which, perhaps, would not have the man power that this company had, would find the road smoothed out a little for their travel.

The Company reached Salt Creek, where Nephi now stands, Saturday night and in observance of the Sabbath, would rest there until Monday morning. In a camp fire service that was held Sunday evening George A. Smith expressed keen regrets that they should spend so much time on the stream and have no opportunity to bridge it. If it were not for the snow and the cold he would feel disposed to halt the company for another day to build a bridge.

When George A. Smith got up Monday morning, an amazing sight met his eyes. Spanning Salt Creek he saw a substantial bridge that had been built there during the night. Anson Call had passed the word to the hundred men after the meeting, to be on the job at 1 a.m., to surprise their beloved leader with a bridge when he arose in the morning. That bridge stood for a long time and hundreds of emigrant wagons rolled safely over it but few, if any, of those who were thus accommodated knew the heart-warming story of its construction.

Four days after the settlers

reached Iron County a county election was held and Anson Call became the county's first magistrate. Shortly afterward, a branch of the Church was organized which Geo. A. Smith named "Louisa" in honor of Louisa Beaman, the first woman in the Church to accept plural marriage. Anson Call was sustained as bishop. Thus he became the first bishop and the first magistrate in Iron County.

Two days after the arrival on Center Creek, Anson Call piloted George A. Smith and a few other men in an exploration of the Valley of the Little Muddy where Cedar City now stands and where they expected later to plant the Iron Works they had been sent to build.

Despite the all engrossing labors of founding a city and building it up George A. Smith felt like a man in prison. He wanted to know what the Church was doing, how his families in Salt Lake City were faring and what was going on in the great outside world of which they heard scarcely an echo. The settlers, too, were restive and anxious about the families they had left behind, and George A. had numerous letters and reports which he wished to send out.

As soon as winter broke the Apostle selected eight men with Anson Call at the head and sent them as a "Mail Express" to Salt Lake City. They were to carry mail out from the colony and return within thirty days bringing letters from relatives and friends, and all the newspapers and publications they could get hold of.

President Young sent seven of the men back at once but held Anson Call to lead another company of settlers to Iron County as soon as they could be organized. This company of sixteen wagons left about ten days behind the Mail Express and arrived at Louisa May 7, 1851.

President Young with a large entourage left Salt Lake City to visit the Southern settlements about the time that Call left. He went by way of Manti and did not reach Iron County until the middle of May. He did not like George A. Smith's name "Louisa" for the new settlement; so it was changed to Parowan, the Indian name for Little Salt Lake.

Before the President left to return home, it was arranged that Anson Call would return again to Salt Lake City and two weeks later he started on that mission. At Chalk Creek, in the Pahvant Valley, he found Governor Young, Heber C. Kimball and other high officials of Church and Territory. They were scouting for a site on which to build a city to be called Fillmore. Millard Fillmore was then President of the United States. The county had been named Millard in his honor and now Governor Young wanted its capital city to be named Fillmore.

Anson Call was told to hurry on to Salt Lake City and return as early as possible with a company to settle Fillmore, which the Governor had

decided should become the Capital of Utah. Call carried out this commission expeditiously and thus became the founder and father of Fillmore. He helped survey the fields there, supervised construction of their irrigation system and built one of the first houses in Millard County. He was the first bishop there.

In 1853 the Indians massacred Captain John W. Gunnison of the U. S. Topographical Corps and seven of his men in Millard County. Anson Call gathered a party and went at once to recover the bodies, the records and the properties. He carried dispatches of the massacre to Governor Young and to the Department of Indian Affairs. Working through Kanosh, a friendly chief, Call recovered from the Indians Captain Gunnison's arms, notes and instruments and some of the stolen horses.

During all the years of his shuttling pioneering activities, Anson Call kept his property in Bountiful and two of his families remained there to operate his farms. He called Bountiful his home headquarters, and when the Church released him from his roving missions he returned to Davis County to spend his last years. On his return to Bountiful in 1874 he was called again to preside there as bishop, a position he held until 1877 when he became a member of the first Davis Stake Presidency. He died in Bountiful, Davis County, Utah, August 31, 1890, at the age of eighty years.



Anthony W. Ivins

STANLEY SNOW IVINS

IV. *In Politics*

The political career of President Anthony W. Ivins began six weeks before his twenty-fifth birthday, with his election, August 6, 1877, to the office of Constable of St. George. It ended abruptly eighteen years later, when a call from the Church took him to Mexico for an indefinite stay. During the greater part of these eighteen years he occupied various elective offices. The second was that of Prosecuting Attorney for Washington County, to which he was elected in August, 1881. At the municipal election, the following March, he won a seat on the City Council, and he held these two offices until he left, in May, to fill his second mission to Mexico.

He returned from this mission in April, 1884, and, a month later, was sworn in as City Attorney for St. George. In August he was once more elected County Attorney, and also Assessor and Collector. He was offered the nomination for Sheriff, but declined it. He served two terms, of two years each, as County Attorney, and three terms as Assessor and Collector. Early in 1890 he began his first of two terms as Mayor of St. George.

About this time he became inter-

ested in having the remnants of the Shebit tribe of Indians moved from their barren home on the Shebit Mountain and settled on farming land on the Santa Clara River. He succeeded in getting the Department of the Interior to appropriate the funds needed for this project, and was appointed Special Indian Agent to carry it out.

It will be seen that, over a period of about fifteen years, Bro. Ivins served one term as Constable, two terms and part of a third as County Attorney, one incomplete term on the City Council, three terms as Assessor and Collector, and two terms as Mayor. And on the side he acted as Indian Agent. It might appear that he must have spent most of his time electioneering and carrying on the duties of his public offices. But such was not the case. In those days, winning an election took little or no time. It was only a matter of being nominated on the People's party ticket, which was the only one in the field. With no opposing candidate, campaigning for votes was unnecessary. And the office claimed so little of the office holder's time that a man might hold two or three positions simultaneously. At one time Bro. Ivins was serving as Prosecuting Attorney and Assessor and Collector for

Washington County, and Deputy Assessor and Collector for Mojave County in Arizona. While engaged in these public duties, he was giving most of his attention to his ranching operations, and was active in Church work. In addition to his two years in the Mexican Mission, he was, in succession, President of the St. George Young Men's Mutual Improvement Association, a member of the Stake High Council, and First Counselor to Stake President D. D. McArthur.

In the summer of 1891, the People's party was dissolved, and its adherents divided on national political lines. Bro. Ivins, who was then Mayor of St. George, identified himself with the Democrats and assumed the party leadership in Washington County. In the fall of 1893, he was the party candidate to represent the Seventeenth District in the Territorial House of Representatives. The district included Garfield, Washington, San Juan and Kane Counties. For the first time in his political life, he was faced by an active opponent, but he was elected by a vote of 680 to 413. He carried Washington County, 380 to 113, and the city of St. George, 172 to 11.

When the Territorial Legislature convened, in January, 1894, he found himself sitting as a minority member in an assembly made up mainly of men of experience in legislative work, but he took a fairly prominent part in the proceedings. A few days after the opening of the session, the Salt Lake Herald named him as one of the leading debaters

for his side of the house, along with O. W. Powers, Aquila Nebeker and J. F. Tolton. He was appointed to the committees on Judiciary, Engrainment, Penitentiary and Reform School, Mines and Mining, and Private Corporations. In line with his political views, his principal speeches were made in opposition to bills providing for the payment of bounties, and a memorial calling upon Congress to continue the import duties on wool and lead. He did not, however, hold strictly to party lines, when such a course was not consistent with his private opinions. He spoke in support of C. S. Varian's bill to tax mortgages, declaring that its opponents were working for the moneyed interests, and was the only Democrat to vote for the measure. His vote made its passage by the House possible, although it was later killed in the Council. On other occasions he was the only member of his party to vote with the opposition. He established himself as an able debater who could command the attention of his listeners. After his defense of the bill to tax mortgages, *The Deseret News* said: "Ivins' speech in the House yesterday ranks him as one of the best reasoners, speakers and debaters in the Assembly." And the *Herald*, in a "post-mortem estimate" of the men who made up the Legislature, said: "A. W. Ivins, from the Dixie land of Utah, was the most earnest, concise speaker in the House. He was very conservative in his views and was never unreasonable in any of his arguments . . . He was as fearless as he was

talented in debate, and no question of personal interest could sway him in any matter." Some time later, another Salt Lake paper, *The Argus*, reported: "Hon A. W. Ivins of St. George has been in this city during the past week. No man ever came to the front in Utah more rapidly than he has. His record in the last legislature was a splendid one, and his every act there showed that he was fully alive to the responsibilities resting upon him, and that he had the courage to live up to his convictions. When called upon to decide how he should vote upon a measure, whether important or not, he cared not for politics or friendships, but viewed it the same as he would a business transaction and voted accordingly. The result is that he has no mistakes to brood over and the consciousness that he did his full duty to himself, to his constituents and to Utah. There is no claptrap about him, no itching desire for notoriety, no other thought apparently but to do his duty as he sees it."

Bro. Ivins always recalled this two months in the Legislature as one of his most interesting and profitable experiences. He greatly enjoyed his association with the other members. This was especially true of some of the non-Mormons with whom he had not before been acquainted, such as C. S. Varian, O. W. Powers and C. E. Allen.

On July 16, 1894, Congress passed the Utah enabling act. It called for an election to choose delegates to a convention, which was to meet on the first Monday of the

following March and form a constitution for the State of Utah. Elected to this convention from Washington were A. W. Ivins and Edw. H. Snow. Among the delegates were many men of wide experience in legislative, legal and business matters. The legal fraternity was well represented by nine or ten distinguished lawyers, including C. S. Varian, S. R. Thurman, David Evans and Franklin S. Richards. And to add quality to the debates were such eloquent speakers as B. H. Roberts and Orson F. Whitney. Among the members prominent in business, ecclesiastical, educational and other fields were John R. Barnes, Lorin Farr, Charles H. Hart, Wm. J. Kerr, Fred J. Kiesel, Karl G. Maeser, Aquila Nebeker, Wm. B. Preston, John Henry Smith, Alma Eldredge, C. C. Goodwin, Moses Thatcher and John R. Murdock. Sitting in the midst of such an array of learning and talent, the young rancher from a distant "cow county" might well have felt reluctant to enter into the discussions. However, Bro. Ivins took a comparatively active part in the Convention's deliberations. He served on the committees on Credentials, Executive, Revenue and Taxation, and Mines and Mining. As Chairman of the Committee of the Whole, he presided over the Conventon on four days. And in the extent of participation in the debates he ranked about thirteenth among the one hundred seven delegates.

He made his longest speech in support of a motion to strike, from

the article on revenue and taxation, a section which would have prohibited the taxing of mortgages. As a member of the committee which drew up the article, he had protested in vain against this section. On the floor of the house he charged that it had been inserted for the benefit of the money lenders who sought to escape their share of the tax burden. After an extended debate, the disputed section was stricken out by a vote of 57 to 24.

Other questions upon which Bro. Ivins spoke at length were woman suffrage, prohibition and the consolidation of the State's educational institutions. During the heated debates on the suffrage article, he defended the section which gave the vote to women, and vigorously opposed the vain attempts to have the question submitted to the voters as a separate article.

He strongly urged that the University of Utah and the Agricultural College be united, because both schools were starving to death for want of financial support. The move to unite them was defeated by a vote of 35 to 34.

He led the debate in support of the minority report of the Committee on Schedule, which called for submission to the vote of the people of a separate article prohibiting the manufacture and sale of intoxicating beverages. But he found this to be the most unpopular cause of any which he championed during the Convention. Only about twenty

votes could be mustered in its support. And one of the Salt Lake papers commented: "Delegate Ivins, St. George's distinguished son, was a more likely candidate for the Governorship a week ago than he is now. Within the week he has made a rampant prohibition speech. It was not as violent as the outburst of Cyclone Miller, to be sure, but it was a fervid effort of the extreme style of prohibition oratory. The Democratic party may easily forgive one of its leaders for opposing woman suffrage, but it is doubtful if it can pardon the making of a speech in favor of prohibition."

His participation in the work of framing the Utah Constitution was the high point in Bro. Ivins' political activities. He was prominently mentioned as a candidate for Governor at the first state election, in the fall of 1895, but was not in a position to consider such an honor. In August he had received and accepted a call from the First Presidency of the Church to go to Mexico to preside over the Latter-day Saint colonies which had been established there. The sudden termination of his political career was somewhat disappointing to him, but in later years, he often expressed his thanks for the call which had brought it about. For it was this call which set the course of his life for its remaining thirty-nine years, a course leading to a position which he considered of much more importance than any he might have attained in the field of politics.

George Q. Cannon

JOSEPH J. CANNON

II. A Visit From A Man of God

In the sketch, given in the first of this series, of world conditions at the beginning of the 1830's, mention was made of a young man in America who had published a book



JOHN TAYLOR

translated from ancient characters written on golden plates. Brief as the mention was, it was far more than would have been accorded by a contemporary historian. Never-

theless, that fact became the most important of all the influences that were to act on the life of the subject of this writing, and it was the most important of all the events of that decade or that century.

The little boy, who was wont to cry in the darkness because he had not lived in the time of the Savior and His apostles, was born the very year, 1827, that the young American prophet reached into the stone box which he had uncovered and possessed himself of its long hidden contents. The little lad was growing into articulate life as the message of the young backwoodsman was becoming articulate among the farm and village folk of western New York. When he was three, the Church that followed the publication of the book was organized. When he was four, the movement of the adherents had begun to Kirtland, Ohio. When he was six, those who had gone to western Missouri and bought lands in Jackson County were driven from their homes, with bloodshed and fire. When he was nine, a temple was completed at Kirtland and became the scene of great spiritual manifestations. When he was ten, Heber C. Kimball with a little group of missionaries came into the Mersey, landed at Liverpool almost within sight of his home,

and departed immediately for Preston where a branch was rapidly raised and the new work spread, gaining many converts. When he was eleven, the governor of Missouri issued a shocking decree that all Mormons who did not leave the state would be exterminated. During the flight of perhaps fifteen thousand souls many suffered that fate. When he was twelve, Nauvoo was founded on the east bank of the Mississippi in Illinois.

And the day he was thirteen, January 11, 1840, John Taylor, and Wilford Woodruff, two of the most ardent followers of Joseph Smith, the young prophet, and members of the Twelve Apostles, landed at Liverpool to fill their missions in the British Isles.

Probably that very day one of them, a tall, dignified man came to the door of the ship carpenter, George Cannon, and inquired about him, meeting the mother and her son. Finding that the head of the household was at work and learning when he would be home, the stranger departed, promising to return. As he walked away from the door, the mother said to her boy, "George, there goes a man of God. He is come to bring salvation to your father's house."

That evening the family waited expectantly for the coming of the stranger from America. The household had grown during the years. There were now six children, three boys and three girls. Although these were all born in Liverpool, the family had been Manx for countless generations. Into their life

stream had come a generous flow of Irish blood, doubtless some Scandinavian, for the tiny Isle of Man had been conquered and ruled by Danes and Norsemen, and definitely also English and Scottish. Through the last two strains, they had among their ancestors Alfred the Great, Edward the Confessor, William the Conqueror, Charlemagne, and Duncan I, murdered by Macbeth.

If they were conscious of this at all, they were far more conversant with the traditions of the family during many generations as tillers of the soil and followers of the sea. They held deep in their beings the culture of that beautiful spot, that speck in the troubled Irish waters, where the people had felt themselves freemen and had maintained since before 1000 B.C. the "first and the oldest representative parliament in the world," * their Mona, their Isle of Man.

At least two of the family that evening felt the excitement raised by the approach of destiny—the mother who had had the witness of the Spirit that a man of God was coming, bearing salvation, and the oldest son, who had heard and believed her words. They may not have sensed the revolutionary thing that was to happen to their lives, but they did feel an exaltation that a man, as it were from between the lids of the Bible, should be coming to visit them.

The stranger, John Taylor, arrived. He was the husband of Mr.

* From King Orry to Queen Victoria, Callon, p. 13.

Cannon's sister, Leonora, who had gone to Canada many years before. Family matters were talked over, and then the visitor spoke of the new faith, the restoration of the gospel after ages of darkness. He solemnly related to them that most fitting and marvelous event the visitation of two members of the Trinity, itself, the Father and the Son, to set in motion the dispensation of the fullness of times. He told of the restoration of the Priesthood, of the ordinances of baptism and the laying on of hands for the gift of the Holy Ghost, of the calling of men to be elders and seventies and apostles as was done before by the Savior. He sang in his good voice the songs of Zion. Before departing he left with them a Book of Mormon and promised to return in a few days.

The play of her fine intellect was now added to the mother's testimony of the Spirit. The story of the restoration was logical and had the full support of Scripture. The swift processes of her spiritual endowments led to her immediate conversion. More analytical, the father began to read the Book of Mormon. He was by nature scholarly; had studied Greek. The new book interested him deeply. Rapidly, with concentration, he read it through. Then he turned back to the beginning and perused it again, hardly taking time meanwhile to eat or sleep. Then he laid it down and said to his wife, "No bad man could have written it; no good man would have done it to deceive. It is from God."

Elder Taylor returned and had the joy—there are few greater ones—of seeing that his testimony had been accepted and these kinsfolk had received the precious gift of faith. But George Cannon, the ship carpenter, was not willing yet to be baptized.

Why should a man go into a stream or pool of water and be immersed in it? It was winter. His wife might not be able to stand the exposure. They had been baptized as children. Was it not enough if the inner man, his thoughts, intentions, willingness to serve, acceptance, faith had experienced a great change, without going through the strange ceremony of water? What had water to do with a man's soul? God knew the heart. Did He need this material display, this physical ordinance, this taking off wet clothing and dressing on the banks of a river on a wintry night? It seemed ugly and met no sympathetic response within him.

But it was a necessity.

Why should it be? Weren't there more appropriate ways of receiving a believing soul into the kingdom of God? What does dead water have to do with living faith? Could it change the nature within?

And yet it was required.

And then this man learned the principle of obedience. It was not for him to prescribe the conditions. If he yearned for salvation, as he did, he must accept the way determined by the giver of salvation, its Author.

And baptism with its burial in
—More on page 73

Our Debt To Moses

SIDNEY B. SPERRY

*A supplement to Lessons 10, 11
12, 13 in the Gospel Doctrine De-
partment Manual.*

Though the name of Moses is a household word throughout the Western world, it should have unusual significance in a Latter-day Saint home. For it is to Israel's great lawgiver that we owe the right and power to gather in her scattered children from the lands of their dispersion. According to the words of Joseph Smith and Oliver Cowdery, the famed prophet and leader appeared to them and conferred the keys of the gathering of Israel from the four quarters of the earth and the leading of the ten tribes from the land of the north. (D.&C. 110: 11.) Not until Moses delivered these keys in the Kirtland Temple, April 3, 1836, was there any attempt made by the Church to carry on missionary activities in lands beyond the seas. Every member of the Church in this dispensation owes a debt of gratitude to the great Old Testament prophet who made it possible for either himself or his forefathers to be gathered unto the fold of the Church. Living as we do in a day when the Church finds it unnecessary to stress the doctrine of the gathering quite so strongly as it once did, we have a tendency to for-

get our debt to Moses. We fail to note the significance of the tie uniting his dispensation with our own.

When Moroni appeared to Joseph Smith on the evening of September 21, 1823, he quoted entire the eleventh chapter of Isaiah. (See P. of G.P., Joseph Smith 2:40.) Part of that chapter (verses 11-16) deals with the doctrine of the gathering, and Moroni can scarcely have failed to explain the notable role to be played by Moses in the events of this generation.

So great was Moses that the Lord honors him in the Doctrine and Covenants by calling those who hold the Melchizedek Priesthood the "sons of Moses." (D.&C. 84:31-34.)

Thus far we have stressed the unusually close tie existing between ourselves and Moses and the debt of gratitude we owe him. Let us now examine some of his teachings of unusual interest other than the Ten Commandments.

One of the most significant charges ever given any nation was that delivered by Moses when Israel was commanded to be "a kingdom of priests and a holy nation." (Exo. 19:6.) Israel was not to be righteous in the ordinary sense only, but holy—sanctified and set apart to the service of God. This concept of sanctification I conceive of as one

of the grandest of all time. Imagine a whole nation so sanctified and purified that it could enter the presence of God Himself! (D.&C. 84: 19-24.) That was the ideal set for the Hebrew people, but they failed to attain it.

Another principle of conduct delivered by Moses to his people is also on the New Testament level.

"Thou shalt not hate thy brother in thy heart . . . Thou shalt not take vengeance, nor keep anger against the sons of thy people, but thou shalt love thy neighbor as thyself." (Lev. 19:17-18.)

Many persons are surprised to find such a fine utterance in the Book of Leviticus, but there it is. It should be compared with Matt. 5: 44, 19:19, 22:39.

In the same chapter of Leviticus is to be found the following teaching on honesty in judgment and in weights and measures:

"Ye shall not be unrighteous in judgment, in scales, in weight, or in measure. Right balances, right weights, a right ephah and a right hin shall ye have." (Lev. 19:35-36.)

While every individual should have this teaching implanted in his heart, we commend it especially to those of every nation and people who barter.

And again, another teaching in the same chapter claims our attention. It is of peculiar interest to us in this day when the prejudices of men are directed against sojourners in our midst, of German, Italian, or

Japanese ancestry—more especially the latter.

Moses plainly taught the following:

"And if a stranger sojourn with thee in your land, ye shall not maltreat him. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." (Lev. 19:33, 34)

The word rendered as "stranger" in the text may more properly be translated as "immigrant," although even this does not bring out the full significance of the Hebrew. The root meaning has reference to a person who comes to live with an alien people where he lacks the protection of his own kin. Perhaps "resident alien" describes his situation sufficiently well. At any rate Moses teaches his people that such individuals are to be treated like Hebrews and loved accordingly.

Such teaching has a high universal character and we may apply it to our present situation with profit. The German, the Italian and the Jap in our midst are to be accorded treatment like that we expect for ourselves if we follow the teachings of Moses.

These teachings of Moses, namely, to become a holy and sanctified people, to love your neighbor as yourself, to be honest in judgment and in material things, and to treat resident aliens as we would be treated are all on such a high plane that they commend themselves to men of sober judgment everywhere.

Where is Your Faith?

C. FRANK STEELE

The thing that impresses me most in this New World of yours as compared with Britain is the hope and optimism of the people. You can feel it everywhere. A grim fatalism has gripped many in the Old World, the people have lost heart. They are not looking into the future with any degree of enthusiasm, youthfulness and sureness. Out here you seem so sure of yourselves, so sure of the future for your country. Here—well, you have a tomorrow! I guess it might be summed up in one simple word: Faith."

It was a Royal Air Force officer speaking. And when he placed his finger on that little but powerful word "Faith" I hope he was revealing a quality in our North American life that is surviving the impact of war, a spirit that will make us here in this favored Land of Zion, "Saviors on Mount Zion" in its broadest sense. From this land should go more than sinews of war, more than steel and oil and bread. There should go a radiance of spirit, a faith that will indeed move the mountains of fear and uncertainty and despair that may have settled down upon many peoples in the Old World.

In Luke's Gospel we are told of Jesus and his disciples taking ship to cross over the lake. A violent

storm arose. Christ, weary from his exacting ministry among the multitude, had fallen asleep, and as the storm increased in intensity, the disciples, fearing disaster, went to Jesus. They awoke Him saying: "Master, Master, we perish."

Then it was that the Master stilled the storm, likewise the fear of His disciples, and He said to them:

"Where is your faith?"

A searching question — this! "Where is your faith?" God is putting that same question to mankind today. Think for a moment of two simple words, both starting with the same letter—Fear and Faith. When our Lord bade Peter to walk to him on the water, Peter became frightened. He was beginning to sink, and cried out: "Lord, save me." Jesus stretched forth His hand—the Master is ever ready to do that to save us—and supported Peter saying: "O thou of little faith, wherefore didst thou doubt?"

Faith alone can cast out all fear. Faith is a thing of power. Sunday School teachers, you teachers of the gospel, increase your faith in God by doing His will. The youth of the Church look to you for guidance, for inspiration, for leadership. You must not fail them. Steady

—More on page 80

Teaching is Living

EZRA J. POULSEN

The business of making religion a seven day enterprise begins in the Sunday School. People who are fortunate enough to come under the influence of a really good Sunday School teacher during their early years somehow catch the feel of the complete life, and are usually able to integrate the various phases of their existence into a well balanced whole.

Keeping this in mind, the teacher can scarcely do less than make each day of the week contribute something vital to the lesson he intends to present on Sunday morning. This should not be a matter of drudgery, but a buoyant, vitalized way of living so that one's cup of experience is full to the brim and running over. The Sunday School teacher should not only be able to present a lesson; he should be a lesson.

His preparation consists of many things: of friends made during the week; of kind acts crowded in between the busy moments when there seemed hardly time for such acts; of hasty snatches of good reading, riding home on the bus, or waiting for a meal; of moments of meditation, watching the beauty of a sunset, or the unfolding of a rose; of silent prayer, such as

builds up spiritual understanding.

There are two extremes toward which the successful teacher does not gravitate, though he is never outside the field of their magnetic influence. One of these is narrow dogmatism; the other, soul destroying cynicism.

The dogmatist is a person who seeks to reduce the vast wonders and complexities of the universe to fit the thumb worn pigeon holes of his own mind; using a defective lens he attempts to photograph time, space, and eternity in a single operation, and is ready to rule out everything that fails to appear on his very imperfect exposure. Such an individual, though often filled with a burning desire to teach, usually fails to impress the young, for they are interested in life, and he is interested only in dead facts and frozen theories.

The cynic lacks the first quality of the good teacher—sincerity. He doesn't believe in the essential divinity of human beings, or in their ability to aspire to that which is noble and worthy; he fails to participate in the uplifting power of faith; hence his words, though frequently eloquent, are seldom convincing.

The effective teacher finds truth

in progress; and on the highway of life, where the sun shines clearest, he leads the way onward, avoiding

by-paths and dead-ends, which are forever luring the foolish and unsuspecting.



GEORGE Q. CANNON

(Continued from page 68)

water began to relate itself to other things of life where the soul and the matter of the world are strangely brought together—birth, sustenance, the air we breathe, work, the embrace of those we love, the physical disorders of the body, death, the whole romance and tragedy of living, this familiarity the immortal spirit makes with universal matter with which through the resurrection it is to be eternally combined.

Then came to his mind the beauty of the symbolism of being buried with Christ in a watery grave to rise a new man, believing and obedient, washed, forgiven of the wrongs of the past through the atonement wrought by the sufferer on the cross, who took upon Himself the sins of the world.

A month passed—what miracles can occur within that time—and the father had overcome all the difficulties of the revolutionary message. The mother had been ready from the beginning. They were baptized and hands were laid on their heads for confirmation into the Church and to receive the gift of the Holy Ghost.

Nothing was said about the children joining them in these sacred

ordinances. It was four months later when Parley P. Pratt, another apostle, who was visiting the home with Elder Taylor, discovered that the older ones were yearning for entrance into the Church but were reticent about asking for the privilege. In June, 1840, George and his sister Mary Alice were accepted for baptism, but their younger sister Anne wept so bitterly at being left out that she was also allowed to join them and the three were baptized into the Church of Jesus Christ of Latter-day Saints.

Tasks

Christie Lund Coles

Happily I make your bed
Caressing where you've lain your
head;

Joyously I prepare your meal—
This is making my heart's love real;

Tenderly I mend your clothes,
Into each stitch a brief prayer goes;

At night the house and the heart
I've kept
Are well repaid by your eager step.

Home Sunday Schools in Hawaii

MAURICE R. LAMBERT

One of the problems which the war has brought to Hawaii is a shortage of traveling missionaries. Consequently, we lose contact with a number of the Saints, who are so widely scattered throughout the mission as practically to isolate them from regular attendance at church.

To meet this situation, the Home Sunday School was instituted, and we are happy to report that these meetings are very successful. By and through these Home Sunday Schools, many of the Saints are enabled to maintain their contact with the Church. Attendance ranges from 4 to 20 people at these meetings.

One of the most interesting Sunday Schools is being held on the small island of Niihau. How this meeting was started, under such adverse conditions is very interesting.

This little island is privately owned, and to live there, one is practically forced to profess the religion of the owner. He doesn't allow missionaries on the island, except those of his own faith. However, we have one family who moved to Niihau after joining the Church. Even though they have not been able to attend a Latter-day Saint Church, regularly, for thirteen years, the mother has remained faithful. We contacted this sister

through correspondence, and were able to effect the beginning of a Sunday School in her home, on Niihau.

After much teaching and instruction through correspondence, we felt that they were ready to have a Home Sunday School. We wrote her and asked if she could start a Sunday School meeting in her home, explaining that they could not have the sacrament but that they could have songs, prayers and lessons taught from our Sunday School books. She replied that she could have a meeting, and we instructed her to go ahead with it. Her next letter informed us that the Home Sunday School had been started and that the first meeting was attended only by the four members of her family, but that, instead of getting discouraged, she redoubled her efforts, and the latest letter from her states that the meetings are growing each week.

Each week, this small group answers a list of questions and sends them to us for corrections and comments. It is inspiring to see that they have such a knowledge and understanding of the Gospel and to see that it is growing steadily. The two young boys are anxious to go to one of the other islands so that they can be baptized into the

Church. They can talk intelligently on almost any of the gospel teachings which we wrote to them about, and we feel that they are ready for this ordinance to be performed. For the first time in thirteen years, this family is paying

tithing. They are attending Sunday School and studying the Gospel, and so we are able to feel that much good can be accomplished by keeping the Saints in contact with the Gospel through the Home Sunday Schools.

WORD FROM TONGA

President Emile C. Dunn of the Tongan Mission writes Superintendent Milton Bennion: "The Sunday Schools of the mission are doing their best in instructing the Saints in the Gospel . . . We have held branch Sunday School Conferences in all of the branches of the mission this year where the children had opportunity to give short talks, reci-

tations, songs, and playlets. I can see a marked growth in the schools during the past few years in activity as well as numbers . . ."

Tonga comprises tiny coral islands, heavily cloaked with cocoanut trees, in the South Pacific, not far from Fiji. Polynesian natives constitute most of its population.



The Teacher is A Prophet

"The teacher is a prophet. He lays the foundations of tomorrow. The teacher is an artist. He works with the precious clay of unfolding personality. The teacher is a friend. His heart responds to the faith and devotion of his students. The teacher is a citizen. He is selected and licensed for the improvement of society. The teacher is an interpreter. Out of his maturer and wider life, he seeks to guide the young. The teacher is a builder. He works with the higher and finer values of civilization. The teacher is a culture-bearer. He leads the way toward worthier taste, saner attitudes, more gracious manners, higher intelligence. The teacher is a planner. He sees the young lives before him as a part of a great system which shall grow stronger in the light of truth. The teacher is a pioneer. He is always attempting the impossible and winning out. The teacher is a reformer. He seeks to remove the handicaps that weaken and destroy life. The teacher is a believer. He has abiding faith in the improbability of the race."—*Anonymous*. Found among the papers of Wm. F. Ewing, Superintendent of the Berkley Schools, in California, after his death.

Our Cover Picture—

THE TEMPLE IN ARIZONA

On the ocean-to-ocean highway, here called the Apache Trail, which leads through the State of Arizona, over the mesa, stands the ninth Temple erected by the Latter-day Saints.

Classic in style, it is one hundred and eighty-four feet in length, running east and west, and one hundred and twenty-eight feet in width. Its foundation is ten feet thick, and the walls, up to the second story, four feet, all reinforced by a hundred and thirty tons of steel. The building, including the annex, is surrounded by a four-foot wall, 'giving it the terraced appearance similar to the Temple of Herod, as well as the temples found on the American continent of ancient origin.'

In 1921 the Temple site was dedicated by President Heber J. Grant. It had previously been chosen by him and Elders George F. Richards and David O. McKay, with Willard Young, church architect. The Temple was dedicated by President Grant, on October 23, 1927. The total cost of the structure approximated eight hundred thousand dollars.



THANKS!

The General Board congratulates stake, mission, ward and branch officers upon their success during the recent *Instructor* drive to place a magazine in the hands of all Sunday School officers and teachers. Results have been most gratifying in many instances.

Earliest stakes to report 100% of their officers and teachers as subscribers are: Mount Ogden (Ira A. Huggins, superintendent), Weber (Earl Furniss, superintendent), South Los Angeles (Hamilton E. Robinson superintendent), San Francisco (Russell Thompson, superintendent), and Phoenix (L. A. Stapley, superintendent.)

Nature and Needs of the Adolescent

EDITH RYBERG

PART I

Adolescence is the period of transition from childhood to adulthood. The word adolescence comes from the Latin verb "adolescere" which means "to grow up." It is a period of tremendous physiological and biological change and is characterized by behavior that makes the child difficult but interesting to work with. Therefore, it is important that Sunday School teachers who work with the adolescents have a sympathetic understanding of the Nature and Needs of this age child.

Although all children have many characteristics in common or that are similar to those of their fellows the particular Nature and Needs of each individual are unique to him. Teachers need, then, to have a workable understanding of each student as he is, if they are to influence constructively what the student is to become. Also every experience afforded the child by the Sunday School must take into consideration the whole child, his physical, social, emotional and mental traits; for every child responds as a total person to each learning situation. In working with the adolescent it is of prime importance that the teacher needs to know the nature of

adaptations demanded of the adolescent by himself and by his community, and the meanings that these experiences have for him. Teachers should be sensitive and responsive to the conduct of the young people they teach whenever they may contact them if they would really know their students.

There are three distinct phases of adolescent development recognized in the literature on the subject.

First, the emancipation from the family with its general spirit of dependence and guidance to an expression of the tendency to independence and maturity. This tendency manifests itself in early adolescence. This is why the young thirteen or fourteen year old acts sometimes childish and then again like an adult. Many of the difficulties of teaching would be avoided if we remembered that growth does not move forward with a solid front. The early adolescent with all his wish to be like an adult still needs and desires some protection and direction.

Second, the assumption of the responsibility of sex with proper attitudes toward people of the opposite sex and of the same sex.

Third, the development toward

economic independence and its relation to marriage and home making. This phase of adolescent development is naturally much greater in later adolescence. Aside from the obvious reason for youth to desire economic independence it constitutes a sort of evidence of personal adequacy in the adolescent's eyes.

These phases of adolescent development may be looked upon as centers of interest explained by physiological changes which occur in the social setting in which the child lives, which setting greatly influences the expression of the natural tendencies as they develop. The reactions of the early adolescent are essentially the attack on the problems of growing up. Fear, doubt, and inadequacy may appear. If when this happens society does not react properly the adolescent covers up with bravado, and defiance, and deceit or secretiveness. Parents and the school and religious leaders must see these expressions the child is using as covering up devices for the uncertainty which nature has created. All institutional life—the home, the school and the church, which deals with adolescence—must, to be successful, acknowledge the presence of the basic traits and recognize with pleasurable co-operation the growth process that is going on. We suggest a few of these characteristics around which educational procedures and personal guidance should be organized.

Fear of social taboos is a natural trait of the adolescent. It is related most generally to the sex and mar-

riage tendencies. Not always knowing what to do in all cases and fearing to show ignorance or make mistakes the young person either withdraws into an attitude of secretiveness or develops a bravado and self-sufficiency either of which makes it practically impossible for home, church or school to make criticisms or give corrections by direct appeal. Social forms must be obeyed in all cultures. The only way to avoid the above mentioned consequences of fear of taboos on the part of a growing young person is for the institutions in which he is maturing to teach and demonstrate correct forms so that the learner is receiving a positive education. Life becomes difficult for everyone when those who are leading and directing are constantly negative with forbidding words and threatening penalties when mistakes occur. Taboos are unnecessary if acceptable forms of expression of the maturing tendencies are taught and practiced patiently. Adults should remember what is true of all people that an impulse natural and forcing itself to expression cannot just be forbidden. Education should replace taboos. For instance, rather than condemn profane language the Sunday School and other institutions should teach the divine nature of God and the correct social forms when using the names of Deity. If aesthetic dancing is taught youth when they are ready for that expression, then there will not be any need to forbid or condemn dancing that is offensive to good taste. In a recent sur-

vey conducted by the Curriculum Council of the Salt Lake City Schools the teachers of adolescent students reported that adolescence children "want to be socially graceful and to take part in social affairs such as clubs, dances and parties. When they feel socially awkward, they often cover up their lack of non-social behaviors and appear rude, loud, boisterous and indifferent."

It is the responsibility of the institutions directing youth to help avoid undesirable behavior by providing activities that will develop acceptable forms of expression of the maturing tendencies of youth.

Independence is an indication of this growing up process. And it is a process, not a suddenly achieved fact. Quoting again from the report of the Salt Lake City Curriculum Council.

"Adolescence is a period of peak desire for independence—for a job and money of their own. They are impatient to assume the responsibilities of independent maturity and are thinking seriously about their futures. Children's apparent indifference to adult friendship may be misleading. Although they wish to become increasingly emancipated from parent and teacher control they still wish to retain the security of their friendship, affection and support. They gain a great deal from informal personal contacts with the teacher. They need the help of sympathetic adults as well as that of children of their own age. They respect and seek the opinions of an understanding counsellor."

Conferences at home regarding a course in high school, providing the youth is permitted to tell his choices and his reasons to interested parents, are valuable. But the value is lost if the parents say we are older and know best so you must continue to take our instructions. The value is also lost if the school to avoid difficulty insists on required outlines of study. The value is not only lost but youth is often driven into negative attitudes if his experimental conclusions and trial statements are met with arbitrary dictums or expressed sarcasm on the part of parents or teachers. Growing from dependence to independence is a vital experience. The urge is within, the limitations and obstacles are outside. Unless those who control these outside influences are judicious, constructive, and understanding, conflict inevitably comes. A spirit of independence is inborn and may rebel at a rigid inflexible institutional status. Most of the errors of youth result from this situation. The cause is not in the characteristics of young people but in the lack of opportunity to be independent in the institutions in which young people live. Often error in the lives of young people can be traced directly to the impatience of older folk who do not want their complacency disturbed by the presence of so much variation as growth entails. This does not imply approval of misconduct or mistakes. Young people are anxious to learn and welcome instruction and correction but they do not welcome a spirit of condemnation for their

mistakes of judgment. Young people naturally admire high standards of behavior and love to attempt to reach them. Teachers and parents can lead youth to "higher worlds" if they do not drive them by force to secretiveness and rebellion. Young people as individuals and groups crave approval for desirable conducts only when it is merited. They respond with ridicule to attempts to lead them with flattery.

Zachry calls attention to this fact:

(Emotion and Conduct in Adolescence 254-5) "The self-discipline that the young person must learn if he is to grow to a mature acceptance of himself and of others develops through constructive dealing with facts as they are. Sometimes, it is true, the adolescent faces problems that are all but overwhelming. However, he is no longer a child in capacity for dealing with difficulty. For him it is better to come to a

recognition of his true situation than to be in doubt, for in possession of facts he may make a beginning of dealing with them. Thus praise that is not based upon authentic achievement, in the light of the young person's capacities, may be as harmful as unmerited blame."

So youth wants guidance in its growth toward independence. The following is a basic sentence from Blos and a challenge to Sunday School workers:

"A child cannot be forced out of his phase, no matter how fully the need for help is recognized. It is sometimes possible to reassure him indirectly if somehow he can be convinced the people about him have a basic tolerance and a genuine acceptance of the naturalness of much that he fears within himself."

(Adolescent Personality 285-6
—D. Appleton Century Co. Quoted by permission.)



Where is Your Faith?

(Concluded)

their faith in these times by teaching them the truth about God and the power of the Gospel to redeem and save.

"Where is your faith?" May we give our answer in good works. For therein is manifest the glory and power of faith, faith that the good in life will always outweigh the evil. Such a faith liberates the soul of man.

OUR GIFT

Mabel Jones Gabbott

Long years ago they offered gifts,
The lowly lamb, the dove,
None but the firstlings of the flock,
With pure intent and love.

Today we bring unto our Lord
A humbled, contrite heart,
A willing spirit, glad to serve,
And faith to do our part.

THE DESERET SUNDAY SCHOOL UNION

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EMPHASIS FOR LIBRARY MONTH

For a long time it has been thought wise to develop in each ward of the Church a Sunday School library. Such a library, of course, should serve the entire ward but it will be of special value to the Sunday School teachers in improving the teaching of the gospel to the members of the ward. The Sunday School superintendent is therefore asked to organize his library into an active reality in his ward. He should appoint an enthusiastic librarian and proceed with the collecting of all ward books and teaching materials. He should organize these materials in such a way as to make them easily available to the teaching staff.

You are, no doubt, aware of the fact that the General Board Library Committee is anxious to be of help to you in carrying on this important function. A successful library may become the very heart of successful teaching. February 1944 has been designated as library month. It is therefore appropriate for Sunday School superintendencies to give

special attention at this time to the library needs of their wards. It is recommended that the Sunday School superintendent of each ward take steps at this time to analyze his ward library to see if he is providing the basic teaching tools which are needed by his teachers.

We recommend that each ward library in the Church provide a minimum number of teaching tools for the library. A basic list is recommended by the Library Committee and will be sent to you in the near future. As a General Superintendency we desire to suggest that each ward provide itself with consecutive numbers of the *Instructor* beginning at least as early as the 1943 numbers and then making sure that all 1944 numbers are preserved in the library for future binding. The *Instructor* is providing new historical and enrichment material which cannot be obtained elsewhere and which is invaluable to the teaching of the gospel and to understanding the contribution of the Latter-day Saints to the world. Therefore, every ward li-

brary should continue to provide this basic working tool for reference purposes. We can truly say this is a must for every up-to-date ward library.

We also recommend that each ward provide for its library a complete set of the Manuals for each department, together with the teacher supplements for each department. Such a set will assure immediate accessibility to the course of study of the Sunday School and henceforth no officer or teacher of the Sunday School would ever need to be at a loss to know exactly what and how a particular lesson should be presented.

Another basic tool of teaching which should be found in every ward library is the index to *The Instructor* and the index to the teaching Manuals. These indexes may be obtained by writing to the General Sunday School office at 50 North Main Street, Salt Lake City, Utah. With the use of these indexes the materials found in *The Instructor* and department Manuals may be adapted to any appropriate subject need. A successful officer of the Sunday School will demand access to these teaching tools.

At this time, during library month, let us then renew our efforts in providing our teachers and pupils with the library material which is basic to teaching the gospel well. The standard works of the Church, the complete copies of *The Instructor*, the Manuals and teacher Supplements, the indexes to *The Instructor* and the Manuals should be obtained and put in the library now

during the very beginning of your library drive.

If each superintendent will make an effort at this time to supply his Sunday School with these basic tools of teaching and will sincerely continue to build a successful, functioning library his Sunday School will be better able to discharge its responsibility of teaching the gospel of Christ to the membership of the Church and the Lord will bless him in his righteous endeavors.

REVERENCE IN SUNDAY SCHOOL

Reverence is the companion of worship. It is impossible to become attuned with the spirit of the Master, if there is shuffling, whispering, and laughter in the Sunday School.

Reverence in Sunday School begins on the stand. If officers are buzzing with last-minute preparations during the preludial music, and intermittently through the exercises, the effect will be felt through the audience.

If your Sunday School is not as reverential as you would like it, may we offer two suggestions: First, as officers see that all arrangements for your preliminary exercises and classes are made before the preludial music, so that you are in your places when the organ begins. Second, for a month assign Two-and-one-half Minute Talks on such subjects as "Reverence in Church," "Our Chapel is The House of the Lord," "Jesus Had Respect For His Father's House," and "Reverence as the Companion of Worship."

TEACHER TRAINING ROLL

In not a few stakes, several wards are combining to hold a joint Teacher Training class for prospective teachers (not to be confused with the Teacher Improvement phase of the Faculty Meeting, for *active* teachers). In some of these cases, the class may be stake-wide.

Now the question arises among alert secretaries: "What should be done about persons from our ward attending a stake Teacher Training class?"

We suggest that in these instances, each ward secretary maintain a roll for members of his or her ward Sunday School attending the stake class. A representative could be asked to mark this roll each week and submit it to the Sunday School secretary. In this way, the Teacher Training Class can be listed in the Minute Book and on the monthly and annual reports as though the class were being held in the ward. This will give us an accurate picture of the actual number of students attending the stake Teacher Training class from each ward. We emphasize, again, however, that this should be the practice only where the Teacher Training class is for *prospective* teachers.

If active teachers attend such a class, which would obviously be at an hour other than the Sunday School period, then the roll should

not be handled in the aforementioned way, because we would be counting heads twice (on the Officers and Teachers Roll and on the Teacher Training roll).

There is no objection to the stakes maintaining a roll for a stake Teacher Training class, but care should be taken to see that there is no duplication between this and the ward rolls. In other words, if each ward is keeping tab on its records of students in the stake class, then the stake Teacher Training roll should not be included in the monthly or annual reports.

FOLLOW UP

If you are a stake or mission Sunday School secretary, do you have trouble getting reports in before the fifth of the month following the one for which each report is made? If you do, then Elder Lamont C. Hunt, auxiliary supervisor for the Hawaiian Mission, has a plan that may interest you. He writes: "We are trying to encourage the Sunday School secretaries to be prompt with their reports. When we receive their report, we acknowledge—with a card of commendation. If the report doesn't reach our office by the 10th of the month, we send the secretary a 'First Notice' card. The results of these cards are unbelievable . . ."



Would you like some recipes for useful materials for your Sunday School library or for the classroom, especially in the Junior Sunday School departments? Here are a few:

Flour Paste

You will find this paste especially useful for mounting pictures. Place one cup of water on the stove to boil. Add one teaspoon of powdered alum (obtainable at drug stores). Mix (smoothly) one pint flour and one pint cold water. Pour this mixture gradually into the boiling alum water. Cook until it develops a bluish color, stirring all the time. Remove from stove, and add one teaspoon of oil of cloves. Stir until well mixed. Place paste in air-tight jars. May be thinned by adding water.

Bookbinding Paste

Produces a white paste, and keeps extremely well.

1 teaspoon flour; 2 teaspoons cornstarch; 1-4 teaspoon powdered alum; 3 oz. water.

Mix dry ingredients, and add water slowly, stirring out all lumps. Cook over a slow fire (preferably in a double boiler) stirring constantly. Remove when paste begins to thicken. It will thicken more as it cools. Keep in closed jars. Thin with water if necessary. Can be made in much larger quantities.

Salt and Flour Modeling Mixture

This material is useful for making topographical maps.

On heavy cardboard outline the design to be constructed. Shellac the cardboard to prevent the absorption of moisture from the salt-flour paste.

Mix two cups of salt and one cup of flour with water (about one cup) to consistency of heavy dough. As salt absorbs moisture, adjust the quantity of humidity conditions—less in moist regions and more in dry regions. Mold the paste to show desired features on map. When this has dried thoroughly, color with water paints.

Paper Mache (Paper Mash)

A pulped paper, molded while moist into various forms. The additions of paste or glue give greater adhesion to the pulpy particles and to the pulp and any form it is used upon. Tear, cut or grind thin paper (newspaper) and cover with water in a non-rustic container. Soak until paper is thoroughly saturated. Retear or "pick" pulp into fine particles. For fine pulped mache boil the mash until soupy. Mix thin paste, glue, or gloss starch (used in powder form and added directly or made into a liquid starch) and stir thoroughly. Starch does not sour as readily as does the flour paste. Use this pulp to model forms, mold over objects (for figures, masks, bowls, etc.) or to form elevations on flat surfaces by adding a succession of layers.

Other Modeling Material

An easier way to prepare a sim-

LIBRARIANS DEPARTMENT

ilar mixture is simply to paste one side of a paper towel or piece of newspaper. Tear in small pieces (about half an inch) and press down hard on the wire, mold or other surface to be covered. Add the most layers to the spots you wish to have the greatest height or thickness and work into shape as you go along.

1 cup of Asbestos Meal or 1 cup sawdust; 1 cup of Plaster of Paris; mix with very thin glue.

Spread mucilage or paste over a surface and work sawdust or sand into it. To make hills or mountains on maps, add enough layers to reach the height desired.

An excellent catalog (No. 280A) of library supplies which may be purchased is published by Remington Rand Inc., Library Bureau Division, 315 Fourth Ave., New York. It lists everything for the library, from steel erasers to card catalog cabinets.



SAN FRANCISCO STAKE SUNDAY SCHOOL BOARD

Front row, left to right: Austin T. Cope, secretary; Lavina Barton, Senior-Adv. Senior Leader; Bernice Bigelow, Librarian; LaPrele Hoeft, 2nd Intermediate; Cleora Kelsey King, Junior-Adv. Junior; Mary Evelyn Bullock, Kindergarten Leader; Gladys Metcalf, Teacher Trainer Dept.; Margaret Gnehm, 1st Intermediate Dept.

Back row, left to right: Russell I. Thompson, Superintendent; Joseph O. Story, Geology, High Council S. S. Representative; George Schlies, Stake Pres. Counselor in charge of S. S.; Blayne Barton, 1st Assistant Superintendent; Gene Williams, Music Director; Boyce Lines, 2nd Assistant Superintendent; Gene Bell, Primary Dept. Leader.

SONG OF THE MONTH
(April, 1944)

Gently raise the sacred strain,
For the Sabbath's come again,
That man may rest,
And return his thanks to God,
For His blessings to the blest.

The words and melody of this devotional Mormon hymn are, no doubt, familiar to more people of the world than any other one song our Church has produced. For more than fourteen years this melodious tune has served as a theme song for the Tabernacle Choir broadcast over the Columbia network. This song was chosen from some 400 selections in our Latter-day Saint Hymns as the one hymn to announce the spiritual feast of music and the spoken word which originates at the "Crossroads of the West" each Sabbath morning. As the opening strains come over the ether it is recognized by many; the tired business man from the east, the weary soldier from the south, housewives and students from near and far all exclaim—"The Mormon Tabernacle Choir from Salt Lake City!"

This hymn has long been a favorite—Years before broadcasts were a reality, a musical-minded Patriarch of the Church, Alexander Jensen, called a young inexperienced ward organist to him and in a not too musical whistle, scanned the melody line and the rhythmic pattern of this song. Upon finishing,

the Patriarch remarked—"That's a great song! Let's learn it."

The work of William W. Phelps, writer of the text for this hymn, is referred to in a revelation given at Kirtland, Ohio, June 1831 to Brother Phelps: (Section 55 of the Doctrine and Covenants.)

"And again you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools in the Church, that little children also may receive instructions before me as is pleasing unto me."

Brother Phelps revised and prepared for publication the hymns selected by Emma Smith. For this collection he wrote a number of hymns that were included in the publication.

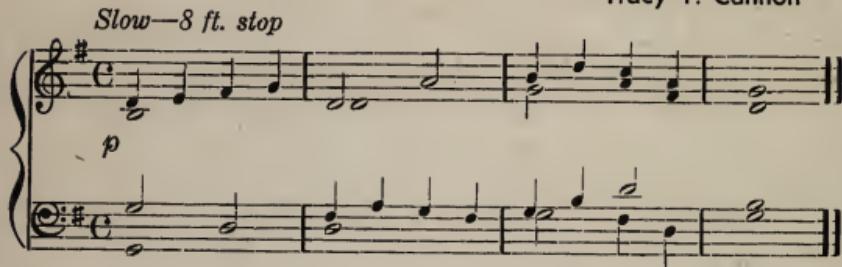
The music for this hymn was written by an English convert to the Church, Thomas C. Griggs, whose musical activities included director of the Fifteenth Ward Choir, membership in the Tabernacle Choir, and finally, appointment as conductor of the Tabernacle Choir. This appointment was made in 1880 while he was serving a mission in Great Britain. Upon his return home he asked that Ebenezer Beesley continue as conductor with himself as assistant. It was these two men who compiled the first *Deseret Sunday School Song Book* and assisted in compiling the *Latter Day Saint Psalmody*. During the last fourteen years of Brother Griggs' life he served on the Deseret Sunday School Union Board.

Sacramental Music and Gem for April

Prelude

Tracy Y. Cannon

Slow—8 ft. stop



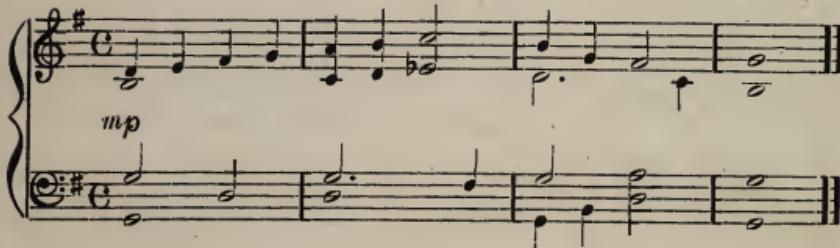
(*Latter-day Saint Hymns, No. 9, Stanza 1*)

Again we meet around the board
Of Jesus, our redeeming Lord,
With faith in His atoning blood,
Our only access unto God

— Eliza R. Snow Smith

Postlude

8 ft. stop of another color



The Loving Savior Watches Me

Anna Johnson

Alexander Schreiner

1. The lov - ing Sav - ior watch - es me Through - out the day and night,
2. He bless - es all the lit - tle ones, They are His dai - ly care,

So I will please and hon - or Him By al - ways do - ing right.
He smiles His sweet - est smiles up - on The chil - dren ev - 'ry - where.

CHORUS

Do what is right, Do what is right, I will do right you see;

Do what is right, Do what is right, The Sav - ior watch - es me.

VII Gospel Story Telling

Afund of good stories, with skill to tell them well, is a main asset for any teacher. Why? Simply because through a well-chosen, well-told story a lesson may be made to walk and talk for the learner. It serves to lift truth from the abstract to the concrete, activating it, making it unforgettable.

How many times, for example, does one come home from a meeting retelling some apt story a speaker has given to drive home a point, to make a lesson live? Recall the vital messages the Master left for our guidance and uplift. What was one main means he used to give them lasting vitality? Was it not his priceless parables?

Teachers of long ago learned the intrinsic value of the story. Some of them acquired unsurpassed skill in using the story, not merely for pastime, but to give reality and vibrancy to wisdom, to make learning attractive. Story-telling with them was an art, and many of the stories they created have become classic. They have been told and retold through the ages; they are still alive and filled with meaning for us today.

One reason for their excellence is that they were kept plastic until they were perfected. An analogy may be helpful here. All have observed how fragments of stone, broken from a cliff by the elements,

sometimes fall into a canyon stream. There, tumbled along with other fragments by the rushing water, they are smoothed and rounded, and in time may be spread over the floor of the valley below. Similarly some choice tale at the beginning may have dropped from the lips of a story-teller, and was remembered and retold by others through the generations. Naturally as it came down the stream of time there was a selective and a polishing process. This could go on in the days when there was only oral story telling.

In these old time tales that live today we have both a rich heritage and a standard. Anyone who would win success as a story-teller can do no better than first to get friendly with these stories that have charmed folk—young and old—through the ages. How to do this? Well, just get a good edition of Aesop's fables, —perhaps some of them may be found in the children's readers, together with wholesome old legends like *Androcles and the Lion*, *Damon and Phythias*, *Bruce and the Spider*. Read them aloud. Get some children or grownups, if you wish, for an audience. Note, as you read the story, how it moves, how it brings pictures of life, how, without preaching, it impresses its lesson.

Take your Bible. Select some story that has charmed you. Try,

if you will, *Abraham and Isaac*, *The Boy Samuel*, *The Angel and the Shepherds*, or another you may prefer. Read it aloud. Listen to its word music. Note how every sentence carries the story forward. Observe also, how certain words bring vivid pictures, and how the story holds interest to the end. Bible stories, tested from any basic viewpoint, reveal rare artistry in story-telling. They shine in their simplicity, their musical, picturesque language, their moral uplift. Masters in creative story-telling have found them a never-failing source of inspiration, and guidance in their work.

What are the basic elements that make for story effectiveness? Action, first of all. Briefly, a story may be described as a *moving picture of life in words*. The writer was reminded rather forcefully of this recently by his eight-year-old grandson at the beginning of a bedtime story. "Tell us about the Indians," he had requested.

"Well, once there was a little Indian boy, named Arimo," the tale was begun. "He had a feathered headdress and a buckskin shirt, and leggings, and beaded moccasins, and a—"

"I don't care what he had," broke in the grandson; "what did he *do*?"

Those inclined to spin out their stories with non-essential detail will do well to heed their frank call for story-action from an eager boy.

Another straight - to - the - mark suggestion came not long since from a little girl in the primary grades. Her class had been asked, "What

kind of stories do you like?" and she had said promptly, "I like a story that has lots of *white* between the lines." It was her childlike way of saying she wanted folk in the stories to talk.

Turn to some Bible story. Take for example, *Joseph and His Brethren*, which, by the way, is appreciatively rated by Mark Twain as one of the best told stories in all literature. It is made up, like most Bible stories, almost entirely of action and conversation. Descriptive touches come mainly through just picturesque words. Yet the portrayal is vivid, the story intriguing, nor is there any moralizing; helpful life lessons just radiate naturally as the drama of life develops.

Another basic quality in stories that grip and hold through the years is to be found in the constant question from childhood, "Is it *true*?"

Stories that cannot pass the *truth tests* are not likely to live and last. This does not mean that every story must be rigidly true to fact. All of us, young and old, find joy in created tales. Wholesome fiction, drama, and other fanciful stories have their place in our lives. Yet, even these creative works, must, to be convincing, be soundly based on fact, must be *true to life*, and *true to truth*. Just an illustration to lift this statement into the concrete. The delightful fairy tale, *Cinderella*, is of course, not true to fact; yet facts of life are in it, and it is told with such artistry that one follows the story with credence. Lastly, at the heart of this tale, found among many nations, is a saving truth:

Real worth will one day win its reward.

Great stories were lived before they were told or written. This is merely to say that the basic materials used in their creation were taken from real life. Only those of shallow minds try to make stories "out of whole cloth." Sometimes with sensation and word cleverness they attract the unthinking, but only briefly. Theirs is but a "passing show," giving *entertainment*, but not *recreation*. Authors whose works live on, stay close to real life. Scott, as we read in a recent issue of the *Improvement Era*, gathered some of his materials from his grandmother, who had lived through dramatic days in old Scotland. She knew personally some of the picturesque characters her grandson "Wally" later made walk and talk through novels that live to day. What is true of Scott is true of Irving, Mark Twain and other great story-tellers.

These authors, first of all were good *story hunters*. And that is what we all must be if we are to garner a wealth of stories worth telling and gain skill to tell them well. Where are fields for "good story hunting?" Here are a few:

First, as has already been suggested, search the Scriptures for stories that make gospel truths live.

Second, select from old time tales, those fables, parables, folk stories, legends, that embody uplifting life lessons.

Third, seek out authors of wholesome mind and spirit, who have

written not merely for entertainment, but for *recreation*.

Fourth, delve into the treasure trove of our pioneer and missionary diaries and records for stories that exemplify true gospel living.

Fifth, keep notebooks and scrapbooks for choice stories that vibrate with truth today. Many of these are constantly coming out of the war, and out of other critical situations of the living present.

Sixth, look into your own life for experiences that have helped give you a burning testimony of the gospel. Perhaps in them are story gems to inspire others.

All this is just in preparation to meet more effectively the serious story-telling challenges in the world today. Time was—and not so long ago—when church and school and home had closer control over stories. Many remember when the main story-telling hour was with the family round the fireside. Not so in many homes today. A broadcast of books, allurement of the motion picture, and spread of the radio have brought a different picture. New forces are competing for the time and attention of youth; teachers and parents must rise to the challenge.

Such marvelous inventions as the radio, the moving picture, the printing press, were created for service. Individually and collectively we can help make them serve us well. This by making our desires for uplifting programs, pictures, books felt. A concerted effort on the part of parents, teachers, and young folk should be made to cultivate appreciation for the best in music, art and

in stories. Parents and teachers, especially, should get more closely acquainted with story books that children are reading. This both to guide the young into right reading habits and to keep themselves in closer companionship with youth.

Discussion

1. Be ready to give in essence some story that has been a lasting influence for good in your life.
2. What is implied in the suggestion that a choice, well-told story may lift truth from the abstract into the concrete? Illustrate.
3. A classic story has been defined as one that is not only read but reread. What story in your personal experience measures up to that definition.
4. What are outstanding characteristics of the Bible story? Name two and illustrate.
5. In what simple, practical ways can teachers or parents cultivate skill to select choice stories and skill to tell them?
6. What can be done to build up a collection of choice story books in your church library? Suggest one book you would like to see placed there as an example of choice stories for young and old.
7. What is the serious storytelling challenge today in the radio, the moving picture, uncontrolled reading? Suggest some constructive, cooperative way of meeting the challenge.
8. What do you plan individually to cultivate an appreciation for better stories? What practice do you feel might help you become a better storyteller?

Discussion Topics

1. a. What vital part has the story always played in gospel teaching? b. Name some story that has had a lasting influence for good on your life.
2. a. Account for the excellence of choice old time tales. b. Why may reading some of these aloud, or retelling them be helpful practice in storytelling?
3. What are outstanding characteristics of the Bible story? Name two, and give illustrations.
4. a. Name the "truth tests" that may be applied to stories, and explain what each implies. b. Why is it important that some such tests be used in selecting stories for young and old?
5. a. What serious story challenges have come to home, school and church with the increase of books, the advent of moving pictures and radio? b. How can we best help turn these to helpful, uplifting service?
6. Plan for brief discussion of each of these constructive suggestions:
 - a. Ways of helping parents select choice books for the home.
 - b. Building up a selected library for the church organizations.
 - c. Winning cooperation of bookstores in offering approved books for sale.
 - d. Promoting right story reading and storytelling at home.
 - e. Improvement in story selection and storytelling in classes.
 - f. Encouraging the creation of choice storybooks by talented writers among the Latter-day Saints.

Teacher Training

SOME FACTORS CONDITION- ING GROWTH IN SERVICE

Lesson 25. For April 2, 1944

Objective:

To give trainees some concrete suggestions on how to grow in service.

The teacher should give a short lecture in which he inspires students with the importance of developing one's ability in teaching. Present to the class Benjamin Franklin's self-evaluation chart, designed to develop moral perfection, and show the force it exerted on his life. His chart and discussion appear in his autobiography. In the light of this analysis, discuss self-evaluation charts applied to the teaching situation.

Present the content of several articles from modern magazines and good books other than Church works and illustrate how "independent reading" will help the teacher to build a background of information that will assist him in effective teaching.

Stress the significance of a broad knowledge of the standard works of the Church and other Latter-day Saint publications.

Discuss the importance of using time wisely. Discuss with the class Edward H. Griggs' *The Use of the Margin*.

Assignment for Lesson 26:

1. Read Chapter Seventeen from

John T. Wahlquist's *Teaching as the Direction of Activity*.

2. Discuss the problem of supervision with an educator.

SUPERVISION AS AN AID TO TEACHING

Lesson 26. For April 9, 1944

Objective:

To impress prospective teachers with the fact that modern supervision is a definite aid to teaching and should be sought for by the teacher.

Special emphasis should be given to the first paragraph on page 196 of the text. Members of the Stake board should serve as supervisors in this modern sense. Sunday School teachers should invite stake board members, as supervisors, to their classes and make them feel welcome. Stake board members, as supervisors, can be of immeasurable value to the teachers by assisting in curriculum building and by assisting to provide lesson aids. The ideal relationship is reached when the supervisor visits by invitation of the teacher—both working toward the common objective of better classroom teaching.

Assignment for April 16, 1944:

The assignment is Chapter 18 of the text. In addition to this chapter, a review of any good text on educational psychology would be of great value.

—More on page 99

First Intermediate

(For suggestions on Lesson Material see the Manual and Supplement for 1944)

Primary—

LESSONS FOR APRIL

THE RESURRECTION—THE AWAKENING

Objective of the Month:

To learn of the beauties of the resurrection of Christ and the return of spring as well as to build within ourselves an abiding faith in eternal life.

(Note: Lessons 13 to 17, inclusive, will be found in the Manual; present them as directed there.)

THE EASTER RABBIT

Spring was very late in coming. The children had waited and waited to see a pussywillow pop out, or to find a wild flower. They went even into the forest and climbed the hill-side, but not a bloom did they find. "Oh, dear," said they, "it looks as if Spring will not come this year."

Many days went by and Spring came into the woods. The flowers bloomed, the shrubs grew green, and the birds sang in the treetops. Everywhere was loveliness and beauty. "Where are the children?" said Spring. "Never before have they waited so long to come to welcome me. If they do not come soon,

the wild flowers will have faded. Some one must go tell the children that I have come. Robin, will you do it?"

"I can't go," said Robin. "My eggs must be kept warm. If I leave them, my babies will die. Perhaps the red fox will go."

"I would be glad to go," said Red Fox, "but the fathers will think I have come to steal their chickens. They will shoot at me with a gun. I don't believe that I had better do it."

"I would go," said the bear, "but during the winter I have grown very thin and weak. I must hurry and eat some food to make me fat and strong, so that I can get through next winter. Why don't we send the rabbit? All of the children love him."

The rabbit was very proud to learn that the children loved him and was happy to think that he had been chosen to tell the children of Spring's coming. Then he remembered something. "What about the dogs?" he said, "they would kill me if they saw me."

"You go at night," said Spring, "then the dogs will be asleep."

So the very next night the rabbit put a basket on his back. He filled it with wild flowers and every bird brought him an egg from her nest to put in it. Very quietly he ran to the first home. On the porch he made a tiny nest of green grass and put into it one lovely wild flower and one egg. "Now the children

will know that Spring is here," he said as he went from house to house.

How happy the children were when they awoke the next morning! They found the grass nests the rabbit had made and laughed to think that Spring had come at last. One of them said, "I was awake very early and as I looked out of my window I saw a rabbit making these little nests from a basket of things he carried on his back."

And do you know, from that day to this when children think of Easter and of Spring's coming, they think of that bunny rabbit.

* * *

David and Jean were in the living room dancing with impatience, for Father and Mother had gone upstairs to hide candy Easter eggs. The one who found the most was to receive a prize and both children were so anxious to win it that they could hardly wait for their folks to say "Ready."

At last the call came and each child quickly tied a blindfold over his eyes ready to be led upstairs for an equal start. They rushed into the hall and as they did so, Jean's blindfold slipped ever so slightly and she could see through a tiny crack at the bottom. Almost before she knew it, she had seen two green eggs at the bottom of the banister. She didn't say a word as Daddy led her upstairs but on the way she saw a big red egg in the window sill and three spotted ones in the corner of the book case.

Mother untied the blindfold and the hunt was on! Behind the chairs, under cushions, at the base of the

lamps, on the steps, in every little corner, the children scampered, finding the colored eggs. Finally Mother said that they had found every one and began to help them count to see who had the most. "Jean has found six more than you have, David, she said, "Here is the largest chocolate marshmallow rabbit that we could find down town for her."

Jean took the rabbit and thanked her mother, but in the back of her mind, she kept thinking "six eggs —one red one, two green ones, and three spotted ones! If I hadn't peeked before the hunt started, I would not have won."

Easter day wore on. Jean pouted about going to Sunday School. She was cross with David. At dinner time she wasn't hungry, not even for creamed chicken! She nibbled at the chocolate marshmallow rabbit, but somehow it didn't taste very good. Night came and as mother came in to listen to her prayers, Jean burst into tears. She told mother the whole story, and mother smoothed her hair and wiped off her little face, then said to Jean, "You see, my dear, how badly we feel when we do something that is wrong? The very first thing tomorrow morning we will go down town and with your allowance, buy another bunny for David just like the one you won. Now you must go in and tell him you are sorry and explain it to him just as you did to me. When that is done you will feel better, and I don't believe that my little girl will ever be tempted to cheat again."

Kindergarten—

LESSONS FOR APRIL

THE RESURRECTION—THE AWAKENING

ELI AND SAMUEL SLEPT IN THE TEMPLE

Lesson 13. For April 2, 1944

Objective:

To show that sleep is part of Heavenly Father's plan to help us have strong minds and bodies.

References:

Life Lessons for Little Ones, page 223; *I Samuel* 1:3.

Lesson Development:

Review story "Samuel Lived in a Temple" using pictures. Remind children that Eli and Samuel lived in a Temple. The trees and flowers sleep all winter. When and where do we sleep? Birds and animals sleep. Where? Why do we sleep? In lesson story stress that Samuel arose early to do his chores and after working cheerfully all day he went to bed early.

Song:

"A Lullaby," *Little Stories in Song*.

THE DAMSEL IS NOT DEAD BUT SLEEPETH (or) The Raising of Jairus' Daughter

Lesson 14. For April 9, 1944.

Objective:

To show that as surely as we sleep we will awaken, and to discuss our activities when we awaken.

References:

Life Lessons for Little Ones, page 58; *Matt. 9:18-19; 23-26; Mark 5:22-24, 35-43; Luke 8:40-42, 49-56.* *Weed's "A Life of Christ for the Young," Chap. XXXI.*

Pictures showing various activities for young children; e.g., dressing, bathing, riding tricycles, etc.

The trees and flowers sleep all winter but they always awaken in the Spring. Some animals sleep all winter.

The sleep that we call death is not final, for if we trust our Heavenly Father, He will awaken us and let us live with Him.

Supplementary Story:

"The Easter Lily" *Fifty Stories for the Bedtime Hour*, Margaret Eggleston. (Children dramatize.)

Song:

"Nature's Easter Story," *Little Stories in Song*.

THE CATERPILLAR AND THE BUTTERFLY

Lesson 15. For April 16, 1944.

Objective:

To discuss when and where some animals, reptiles and insects sleep, and to show that this is also a part of the plan of life.

References:

Lesson development in Manual. Animal pictures. *The Book of Knowledge* for information on habits of animals.

Suggested Activities:

Teacher could have paper butterflies made, each child might color

one to take home. It would be very interesting to have a real cocoon to show as you tell the story.

Song:

"The Birth of the Butterfly,"
Songs of the Child World, No. 1,
 by Riley and Gaynor.

THE BUTTERFLY AWAKENS

Lesson 16. For April 23, 1944.

Objective:

To discuss the change that takes place while some of the animals, reptiles and insects are sleeping and to comprehend the transformation.

References:

Animal pictures and illustrative materials used in previous lesson. Follow Manual for lesson development.

Suggested Activities:

The children might pretend to weave a cocoon around them and then sleep for some time. They awaken much more beautiful creatures than when they went to sleep. They look for food.

Song:

Same as last week. It could be dramatized.

JESUS LOVED THE EASTER FLOWERS

Lesson 17. For April 30, 1944.

Objective:

To discover why flowers are resurrected after their long winter's sleep and to discuss what they did while sleeping. To discover why Jesus loved the flowers.

Lesson Development:

Follow Manual for lesson story. Discuss activities while sleeping; such as, breathing, turning over. Are trees dead during long winter's sleep? No, they are getting ready to grow again. Show picture of barren tree and then one in leaf. How does God protect the sleeping plants? With a blanket of leaves from the trees. Warm spring sunshine and refreshing rain help to awaken the flowers. When death comes to us Heavenly Father will awaken us and let us live with Him, if we have lived righteously and obeyed His commandments. When we awaken, we will be happier and more beautiful than ever before, just like the flowers in the spring.

Suggested Activities:

Teacher could make a paper Easter lily and write the words to "Easter Song" *Little Stories in Song*, on it.

Nursery—

LESSONS FOR APRIL

BABY MOSES AWAKENED

Lesson 14. For April 2, 1944.

Objective:

To discuss and evaluate babies' activities after they awaken.

Tools of Teaching:

Pictures of a baby just awakened from sleep; of activities when awake.

Lesson Development:

Review sleep activity. Contrast with activities engaged in while

awake. Death and resurrection are but a sleeping and an awakening. Purpose—to aid little folk in comprehending that both sleep and awakening are a part of God's plan of life.

Story:

What Baby Moses did when he awakened to find himself looking at the Princess. What he did when he saw his mother and sister.

BABY CHICK'S FIRST BED

Lesson 15. For April 9, 1944.

Objective:

To gain an understanding that sleep is universal in our Heavenly Father's plan.

Tools of Teaching:

Pictures of baby animals and birds asleep. A real kitten.

Lesson Development:

Know which children have pets and what they are. Have children tell about them. Where they sleep. How they prepare for it. Tell of how long and where other animals sleep.

Story:

To think of an egg as a baby chick's first bed will delight little children. Usually eggs are thought of only as food. Country children may have assisted in preparing a nest of eggs for a setting hen.

MOTHER HEN'S SURPRISE

Lesson 16. For April 16, 1944.

Objective:

To gain an understanding of the

relationship between sleep and the awakening.

Tools of Teaching:

Pictures of baby birds and animals awake. Blackboard. Chalk.

Lesson Development:

This is a counterpart of last Sunday's lesson. Discuss some pets—what they do when awake. Continue discussing other birds and animals and their activities during waking time.

Story:

What happened to the baby chick that was fast asleep inside of its egg bed. Children will be delighted as they realize that Mother Hen has not only eight baby chicks but also a baby swan.

JESUS LOVED THE EASTER BIRDS

Lesson 17. For April 23, 1944.

Objective:

To understand that although the objects and persons we love appear to vanish they do continue to exist.

Tools of Teaching:

Pictures and songs about birds.

Lesson Development:

Reawakening of nature; the return of the birds after their winter's absence is symbolic of the resurrection of Jesus. Our tiny folk are not yet able to understand in its completeness that death is but a sleep after which we waken to a more glorious future.

Story:

The birds at the time of Jesus did the same as our birds do. They went away and later returned.

WHAT THE CHILD JESUS HAD

Lesson 18. For April 30, 1944.

Objective:

To comprehend the unlimited extent of our blessings.

Tools of Teaching:

Object, pets or pictures of things that belong to you and to others.

Lesson Development:

Prayer, what it is and means, is the basis of this and several following lessons. Assist children to become aware of and thankful for the many blessings they enjoy. Begin with a consideration of what we have. Parents, home, family, pets, clothes, food, etc.

Story:

Compare what Jesus had with what we have. He was thankful and said thank-you prayers to our Heavenly Father.

Teacher Training—

(Continued from page 93)

SOME PSYCHOLOGICAL CONSIDERATIONS FOR RELIGIOUS TEACHERS

Lesson 27. For April 16, 1944

Objective:

To demonstrate that the principles of educational psychology can and should be applied to religious instruction.

Prospective teachers should understand the basic principle of educational psychology. The concept of individual differences should be emphasized. Adolescent psychology should be understood, at least in a general way, by prospective teachers of adolescents. The modern conception of adult learning should be emphasized. Many good

recent books on educational psychology, in addition to those listed in the text, will furnish supplementary material of great value in treating this subject.

COMMENCEMENT EXERCISES

Lesson 28. For April 23, 1944

Arrangements should be made with the stake superintendency for suitable exercises to culminate the winter study. Diplomas can be secured through the Deseret Sunday School Union.

The teacher trainer should plan a definite program of follow-up, as a result of which each trainee will be placed in a suitable teaching situation and given in-service training.

REWARD

The Funnybone

INKLINGS

Any woman can keep a secret, but she needs at least one other woman to help her.

And then there were the two Scotsmen who tried to get into a movie theatre on one ticket on the ground that they were half-brothers.

Worry is thought slowed down to an ache.

No, Gertie, toothpaste won't keep your teeth from falling out.

—*Printing Centre's Spade*

PRESCRIPTION

Jake: "Gimme a dime's worth of insect powder."

Druggist: "Okay—shall I wrap it up?"

Jake: "No—blow it down my back."

—*Jumbo Fun Book*

STRETCHING

Tourist, in village store:

"Waddye got in the shape of automobile tires?"

Saleslady: "Funeral wreaths, life preservers, invalid cushions, and doughnuts."

—*Sunshine*

It happened during the rush for gasoline ration coupons, and the scene was an American high school. The white-haired teacher at the table looked up and grinned at the man standing before her, application in hand.

"Well," she said, "after all these years, I'm finally able to give you an 'A'"

—*Atlantic Log*

PROTEST

"Landlord," exclaimed the tenant, "I wish you would speak to the people upstairs. This morning at three o'clock they were jumping up and down, and banging on the floor. I won't stand for such disturbance!"

"How did you happen to be awake at that hour of the morning?" asked the landlord curiously.

"Oh," replied the tenant carelessly, "I was practicing on my saxophone."

—*The Scholar*



Yeah, I sho do need luck now—but dem rabbit feet didn't bring much luck to de rabbit.

Continued from back cover

er in the winter, contributing factors toward a reverential Sunday School.

Among the attractive places in this edifice is the font room, separated from the Junior Sunday School assembly hall by a sliding door. The font and steps are of blue tile, and on a wall above the font hangs a beautiful painting of historic Susquehanna River, by W. Wendell Perkins, a local artist.

Bishop G. L. Rees presides over Smithfield Ward and Superintendent Lowell T. Plowman directs its Sunday School, comparatively small in numbers now but promising growth for the future, for with such a meeting place, "unto whomsoever much is given, of him shall be much required."

—Wendell J. Ashton.

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SMITHFIELD FOURTH WARD CHAPEL

Like so many Latter-day Saint chapels, this one in Smithfield is an impressive monument to Mormon pioneering, industry and vision.

What is now Smithfield, in northern Utah, was once an Indian hunting ground, green with foliage in the summer, but often buried in deep, cruel snows in winter. That is how it was when the first Mormon settlers established Summit Creek (Smithfield's original name) in 1859. Redmen attacked the early settlers, killing one of their number and wounding others. Smithfield is named for John G. Smith, who presided over the branch of Church established by these early settlers.

Today this modernistic chapel, rich in its cream-colored bricks, rests in the heart of a veritable fruit and cereal basket. It is flanked by orchards, gardens, and grain fields, and looks eastward toward the mountains whose streams feed its fields. To the west winds the Bear River.

Smithfield Fourth Ward Chapel, which is also used as Smithfield Stake House, is one of the most recently dedicated chapels of the Church. It has ideal facilities for a Sunday School: carpeted chapel floors, spacious cloak-rooms and restrooms, blackboards in all 17 classrooms, and a Junior Sunday School assembly room equipped with small chairs. A four-inch deposit of rock wool over the ceiling makes the building cool in the summer and warm-

—More on the other side